

FRENCH INDO-CHINA

Hie intelligentsia, who wanted a more general culture expected, in addition, to be entitled to high administrative office, just because diplomas in old Annam had been the guarantee of such positions. Literally in spite of themselves the Annamites were breaking loose from their old moorings and losing their attachment for a Chinese culture which gave them no solution for the world they lived in, but rather turned its back on all disquieting change. The government began to be accused of a parsimony in creating educational facilities by that very group which had, until only recently, held scornfully aloof. Though the training of teachers and the compiling of textbooks needed more time, the change in native attitude was more immediately relected in the much larger pkce education was being given in the federal budget. It was unfortunate that just at the time when Aimainites were showing initiative in acquiring Western culture the enthusiasm of France to dispense such an education was being dampened by the political agitation of 1908. The ensuing retirement of Western pedagogy within its academic shell was symbolized by the shutting down of the Hanoi University, to the vast deception of the Annamite students. Many still believed, however, that the cure for the unrest lay not in more stringent kw\$> but in better education. In the orders given to Klobukowsky^ France stressed the need for more primary and profes- mstroction, and pointed definitely away from secondary educa- tion on the ground that the Annamites were not yet prepared for it.

la 1910 the Cbmimtte on Native Education held its third session.

Tension by then sufficiently abated to take up the problem again

There was, however, a marked shying off from higher

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 on education for women. Even the traditional culture
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